

7. M. C.  
A  
BRIEFE DIS-  
cours of certain Bathes  
or medicinall Waters in  
*the Countie of Warwicke*  
*neere vnto a village*  
*called Newnam*  
*Regis.*



1587

2

MUSEUM  
BRITAN  
NICVM





**H**E benefits no doubt  
are great and manifold  
which almightie God  
of his large bountie &  
exceeding goodnes of  
late yeeres hath plen-  
tifully bestowed vpon  
this little soile of Eng-  
land, since the prospe-  
rous reigne of our most gracions Souereigne,  
wherein the Gospell hath sincerely and freely  
beene preached: in whose time many & strange  
euents haue happened, to the great benefit of this  
countrie. For who haue not in admiration our  
long continuance of peace and tranquillitie, our  
neighbours all round about vs being in continual  
wars? Who doth not maruell at our plentie and  
abun-

abundance of all things? It is miraculous in the  
indgement of the world, that so manie strange  
stratagems practised by euill disposed persons, as  
well to subuert our quiet estate, as to take from  
vs our most Soueraigne Ladie and Queene, far  
beyond the capacitie of man, as it were with  
Gods finger and power onely, haue beene from  
time to time ouerthrowen & brought to nought.  
Infinite more tokens may particularly be recited,  
by the which men may iustly gather arguments  
of Gods well pleased mind with the gouernment  
of our most gracious Queene; amongst the  
which the bathes and medicinall waters of late  
yeeres discovered in sundrie parts of England,  
are not of least moment: for most men yet li-  
uing can witnes of many rare and strange cures  
done by sundrie wels heere tofore unknowne:  
which may make manifest to the world that God  
is well pleased, and in that respect hath blessed  
this our countrie far more than other nations:  
and are as it were plaine arguments, to bring o-  
ther princes to imbrace the Gospell, to roote out  
all superstition and idolatrie, to plant in their  
countries true religion out of Gods booke, and  
aboue all things, to seeke Gods glorie and his  
kingdome. And it is not altogether a vaine con-  
iecture, to thinke that God in these daies mira-  
culously reuealed wels and springs of medicinall  
waers neuer knowne before, to worke effects  
strange



strange and marvellous in our sights, thereby to induce all men to forsake such puddle pits which mans deuise hath digged, and drinke onely of the cleere fountaines of his word, thence onely to fetch remedy for our diseased soules. The bathes of Bathe and Buckstan for their antiquitie and long prooffe in times past, are of great fame, and no doubt as of more efficacie than others, may iustly most be accounted of: neuertheles manie other waters in England of late yeeres discovered, haue the testimonie of experience by sundry effects, and rare cures done by them, to haue no small medicinall power, as by the euents in sundrie diseased people receiuing remedie by them, hath beene made manifest. Amongst the which the wels in Warwickeshire nigh a uillage called Newnam Regis, haue had most credite, by the vse of which great numbers of people haue found helpe beyond their expectation, which yet liuing, do and will beare testimonie thereof: and no doubt many and rare vertues and qualities are in them far beyond common waters, as will appeere by diligent search of their minerals. If any shall obiect or seeke cause, why so many and so strange euents supposed to be done at the first by these waters, the like are not now, nor haue not of late yeeres beene performed. Surely this came not by meanes of defects in the nature of the waters, but rather by the great abuse of them,

For at my being there, I found great concourse of  
all sorts of people affected with sundry and dissident  
diseases, which all in one manner used these wa-  
ters, both inwardly and outwardly, without coun-  
sell or any iust consideration, carried away with  
opinion, as it seemed, that the faculties and ver-  
tues of them, were supernaturally given from  
God without any ordinarie meanes, and so the  
use of the same not to depend of any order or ad-  
uise of Physicke, but that it was sufficient by any  
means to use them. Much like unto the super-  
stition of our forefathers, which in old time ac-  
counted their pilgrimages, and the vowing of a  
penie to some one saint or other, or the dipping of  
a cloth in bathe waters, to be sufficient for the  
curing of any of their maladies. And by these  
means the natures and qualities of these bath  
waters not considered, nor the constitutions and  
temperaments of the parties weighed, many re-  
ceined more hurt than good. For in truth euerie  
medicinall water doth not cure euerie infirmitie,  
nor euerie man is to use euerie bathe: but these  
things are to be distinguished, and so considered  
of by the learned, that the bathe may be apted to  
the disease, and be agreeable to the partie disea-  
sed. And amongst our countrimen, this is in  
truth a great fault: that when a thing is known  
to do good to many, we straightwaies generally  
proceede in the use of it, without respect of diffe-  
rence



rence of parties or of affects, as if one shoe might  
serue for enery mans foote, that we cease not  
from abusing of the same, untill many bad succes-  
ses haue bred discredit to the thing: as of late  
hath appeered by the abuse of Mechoacan and  
diuers other Indian and forren medicines. The  
consideration heerof occasioned me to thinke it  
not altogether a vaine labor, to write somewhat  
of the most famous bathes and medicinal waters  
in England, wherein I trauelled as well in those  
of Bathe & Buckstan, as in others. And haue an  
intent to publish the same, But vpon occasion of  
the marvellous effects a few yeeres past done by  
those wels in Warwicksheire, not only heard, but  
also seene by my selfe, through persuation of some  
of my friends, I spent more time in triall and ex-  
amination of them, than in the others, and so did  
wholy put mine endeuors for the discoverie of  
their minerals, natures, and properties, and with-  
all to set foorth in what diseases and bodies the  
same are most conuenient, not omitting the true  
use of them, when they are either inwardly to be  
droonken, or outwardly to be applied. Which in  
very deed I did accomplish, euen when these wels  
were first reuealed, but I did forbear to impart  
that I had done to any my friends, for that I was  
certainly informed, that an ancient learned man  
of my familiar acquaintance, intended to write  
and publish the same argument: who for his deep

learning, graue iudgement, and long experience,  
would no doubt haue performed it in a far better  
sort, had not those his endeuors been preuented  
with untimely death. Wherefore the expectation  
of that promised intent now void and made fru-  
strate, I hauing of late occasion to peruse againe  
those my trauels, and notes of my meditation of  
the aforesaid wels in Warwickseshire, and impar-  
ting the same to some of my friends learned in  
the art of physicke, was by them perswaded to di-  
gest in order these my conceits, and greatly in-  
couraged to communicate the same to many,  
whereby they which heerafter meane to vse  
these bathes, may the better be informed how  
with iudgement and discretion to proceed in the  
true vse of them, and the learned may be occasi-  
oned further to examine the minerals and cau-  
ses of their effects, whereby I doubt not but that  
the fame of them may be restored to their for-  
mer credit. In regard and consideration heerof,  
and the rather that I may by this my enterprise  
be an occasion and means to stir vp the deuotion  
and liberalitie of such well disposed persons as  
are forward and zealous in furthering all such  
good intents and purposes, I thought it not amisse  
by publishing this brieffe discourse, to signifie how  
good a deede it may be that some cost were be-  
stowed about these welles, that the same may be  
more commedious to such as haue occasion to  
vse



use them. For at the first, all medicinall fountaines are as naked springs, unhandsome to use, untill some such personages haue by Gods providence been stirred up charitably to adorne the same with all conueniencie. And as in other countreys, men are greatly to be commended for their diligent cares in making all things about the bathes conuenient for the bathers, so truly some defect heereof is and may iustly be found in this our realme of England. For they which haue trauelled, do find the bathes in Italy and in diuers parts of Germany farre better ordered, than any heere in England, and do find fault that euen these our auncient bathes of Bathe and Buckstan are so slenderly left without any great addressing of things necessary. Much more therefore these new discovered springs which are yet utterly unfurnished, do require the helpe of some able and well disposed, for their ornament and good deuises meete for them which shall use them. And for as much as the purpose of mine attempt in this little pamphlet, tendeth onely to the publike benefite of my countrey, I hartily desire, that whereas that mighty Persian disdained not a cup of common water offered to him by a meane person, so you will thankfully accept as a testimonie of my unfained good will this little treatise of medicinall waters, which I present vnto you at this time, inui-  
sed

ted by the common vsage of all men, in token of  
a good and prosperous new yeere, resting  
a continuall begger to the almigh-  
tie, to send you a long and  
prosperous life.

Walter Bailey





1

¶ A brieſe diſcourſe of certaine  
Bathes or Medicinall waters, in  
the Countie of Warwicke, neer  
*vnto a village called New-*  
*nam Regis.*



**I**T is well and trulie  
ſaid, and vpon very  
ſufficient ground &  
reaſon, by *Aristotle*  
the chiefeſt learned  
of all the heathen  
Philophers, that  
Philophy proce-  
ded and tooke his  
beginning from woonder and admirati-  
on. For wheras in truth it is alwaies ſeene  
that we doubt, and are altogether igno-  
rant of the hidden cauſes of ſuch euent  
and things, which aſtoniſh and amaze vs,  
the wit of man being naturally indued  
with an vnſatiabie deſire of knowledge,  
bendeth all his force and induſtrie to at-  
taine the perfect diſcouerie of all ſuch ſe-  
cret matters, neuer ceaſing or ſurceaſing  
painfull trauels with earneſt ſearch and  
inquirie, vntill he be fully ſatiſfied and  
thoroughly reſolued touching al cauſes &  
circumſtances belonging to ſuch effects

## Of the Bathes

as seemed strange, whereunto when he hath attained, the woondring ceaseth, the minde being satisfied with the apprehension of the causes. Wherefore that assertion of *Pythagoras*, that *The beginning of Philosophie is to woonder at nothing*, as *Schegkinus* reporteth, doth not carrie so good probabilitie: the veritie of that affirmation rather taketh place after Philosophie is attained, than in the beginning. For we are not occasioned to search out the causes and grounds of things knowne which are not strange vnto vs. No mā laboreth about ordinary matters, ech man trauelleth to learne, heare, and know the causes of strange euent, and of haps vnusual. So that we may iustly conclude with *Aristotle*, that admiration and woondring gaue occasion of Philosophy, without the which no man is stirred with desire of knowledge: and after the wit of man is satisfied with vnderstanding of the causes which breed astonishment, the woondring ceaseth, and the minde is maruelouslie pleased and delighted with the knowledge thereof. And as the veritie of this position is abundantly confirmed in great varietie of naturall effects, which by meanes of their strangenes haue been

occa-



occasion to the learned in all ages to exercise their wits for the vnderstanding & apprehension of them : so amongst all other things naturall bathes by meanes of their diuers operations and vertues in curing of fundrie maladies and diseases, haue vehemently incensed & stirred vp all diligēt students which bestow their times in inquirie and search of naturall causes, earnestly to pursue the knowledge of their mysteries, not ceasing vntill they haue thoroughly conceaued and apprehended all such intricate difficulties as vnto them appertaine. And of this very particular matter we haue had a domestical familiar example offered vnto vs within these fewe yeers heer in England. For it hapned not long since in Warwickshire, neer vnto a Village called *Newnam Regis*, that a certaine husbandman occupied in lopping of trees, chaunced to receiue a greuous wound in his hand, whereupon he repaired presently to a fountain which was not far off : after he had washed and clensed the wound very well with the water, he presently found al pains of his hurt asswaged, and in short time the wounde thoroughly closed & healed, that he needed no further helpe by the art of surgerie,

### *Of the Bathes*

4  
rie, which effect he imparted to his neighbors, as a strange successe : and it so amazed the hearers, that after, another hauing a deepe wound in his heele with a sieth, came to the same fountaine & recouered & was made hole onely with the lotion of the same water. These and such rare cures done by these wels, astonished all the inhabitants thereabout. And the fame hereof occasioned great concourse and multitudes of diseased people to run into those parts, and many receiued helpe of their infirmities, as is veresified by the testimonies of the worshipfull. So that the fame heerof confirmed now by often experience, was at length so far spread, that such as were diseased, almost out of all parts of this land, came to those waters for remedie: wherupon all men hauing the noueltie of the matter in admiration, many in that they had not obserued such strange things to be done by common water, supposed some secret vertue to be imparted from God to these wels, whence such rare cures were miraculously performed farre beside and beyond the ordinary course of nature. The learned and wiser sort instructed with the grounds of natural Philosophie, after they vnderstood the reports



ports to be indeed not altogether fabulous and vaine, but to carrie much truth; to satisfie their woondering cogitations gaue themselves to a farther search, to finde out the true and naturall causes of these euent. For as it may be accounted meere impietic to detract any thing from the omnipotent power of God, to thinke his hand so shortened, that he is not as well able to produce things miraculously now in these our daies, without the mean of naturall causes, as he did often in times past: so without derogation of Gods power I trust, we may affirme, that in these our latter daies, God for the most part doth in his actions put natural meanes as instruments, of which the Philosophers do consider as naturall and inferior causes. For if we shall say that God without any naturall course, supernaturally doth produce all things, we shall subuert all the grounds of Philosophy and spoile nature of all actions. Rather in mine opinion we are to imbrace that saying in Genesis, that God doth cease from newe creation of things, hauing giuen to them a nature and power, by the which they stande and fall. For if these second causes, as barren in themselves, should continually receiue  
facultie

facultie and power from the almightie, that otherwise they might not be meanes in Gods works : besides that, we shal take away all generation and corruption in this world, we must imagine that there is daily a new creation of things, from the which God long since hath ceased, as we reade in the holie scriptures, when he did put all things created vnder a lawe, giuing them a vertue and facultie, that the same might increase and multiply. This considered, I hope it will not be accounted impietie, by reasonable discourse to search out the naturall means which God hath placed as causes of euent. Heerupon hauing heard the credible reports of rare and sundry cures done in diuers persons by those Warwickshire wels, the strangenesse and woonder thereof caused me to repaire thither, the better to learne the veritie & truth of that I heard. And after I had a fewe daies obserued the successe and euent of things, and seene as much with mine eies as I had before hard with mine eares, I was in truth induced to belecue that there was in those wels some more secret and hidden qualities than are found in common waters, and so was stirred vp to inquire and to find out  
some



some naturall cause of such effects. Wherein surely I was at the first greatly discouraged, considering how hard a matter it hath alway been accounted amongst the learned, to finde out the minerals of medicinall waters. For where many learned men haue written of Bathes, & bestowed much labor to finde out their secret natures and misteries, they haue left in their monuments so dissident and diuers opinions, that hardly two writers do deliuer like iudgement: such repugnancie of one matter, doth argue the hardnes and difficultie of the same. And indeed the beginnings of all fountaines, specially of those which are medicinall, are deeply seated and situated in the bowels of the earth, and the deepe caues of hils, that nature may seeme thereby to haue an intent to hide the mysteries of them frō the knowledge of man, which happily may be cause that after men haue much labored to vnderstand and explaine all causes and circumstances appertaining to Bathes, yet alwaies some thing happeneth, whereof sufficient cause was not giuen, whereby the authors haue daily added to that, which was first expounded, and after many discourses, other euent haue fallen

out, wherein mans wit coulde not in all points be satisfied, which hath giue cause to many of all ages to attribute the operations of bathe waters vnto the diuine powers. For we read much written of the Bathes of Iupiter in Lybia, & of the Baths dedicated to the sun as of a diuine nature amongst the Troglodites, the Bathes of Hercules accompted also a god, are much spoken of. The like superstition hath crept in amongst Christians, for in the late ignorant age, men haue dedicated some bathe waters to S. Anne, others to S. Gregorie, others to S. Nicolas, others to S. Wynefride, others to S. Rumboll, and so others to diuers other saints, through ignorance vnskilfull of the causes of the faculties of such waters, they supposing the effects doone by them to come by the grace of som saint, did yeeld diuine names vnto the bathes. Wherefore seeing it is apparent that the serch of the secret natures of Bathes in all ages hath been found verie harde, and much hath troubled the learned, I trust men in this our time will not take occasion to carpe and reprehend my labors, if I now in this discourse hap to pronounce of these late inuented fountaines, assertions contrary to some others  
opini-



opinions, or if I shall not now in this little pamphlet sufficiently explaine the true minerals of these bathes, or else shall with some shew of probabilitie establish some things which hereafter may be found otherwise. For we find that where many writers in ancient time have largely discoursed of sundrie bathes in Italie, yet the natures and causes of the same do seeme not sufficiently discussed, but that in this our time late writers do disallow of many positions of the former authors, and brag of better explanations found out, that a man may suppose it to bee an impossible matter thoroughly to discourse of the conditions & circumstances of bathe waters. Therefore let it not be accounted strange if learned men do differ in opinion in consideration of these Warwickshire so late knownen bathes: and the indeuors of men are to be allowed though many imperfections appeere in a thing not yet sufficiently tried, which happily hereafter in time may be better established. And vpon this ground trusting of the well acceptation of my good meaning in this treatise, I haue taken encouragement to deliuer mine opinion and knowledge of these Warwickshire waters as followeth.

*The Minerals from which the waters of these  
wells are supposed to draw their  
vertues.*

Limestone

**F**OR the better discoverie of the secret faculties of these waters, I haue taken certaine quantities of them, and distilled them: I haue likewise examined them by filtrings and euaporations, and haue alwaies obserued and found in the end, after perfect separation of all the waterish parts, that there remaineth a certaine residence, in color whitish, and in taste somewhat salt, which being put vpon a glowing hote iron, doth foorthwith become cleerer and whiter. And although this be a propertie common to the Limestone, Plaister, and Alabaſter, when they are mingled in bath waters, yet I am perswaded, that onely the Limestone, and neither of the other two, entreth the mixture of these waters, bicause neither Plaister, neither Alabaſter are commonly found neer vnto these wells, but the Limestone is there frequent euery where. And furthermore Plaistrie waters are accounted vnwholesome to be droonken, but these are found healthfull, and very commodious in diuers



uers affects for them which oftē vse them. I haue also farther probabilitie heereof, for that there is in these waters som stone iuice : for it is ordinarily obserued, that if there be drowned, in them either wood, or any other such like solide substance, it is after a short time couered and ouer-growne with a kinde of hard crust like a stone : for in very truth such things are not made stonie, but outwardly imbrued with a stonie crust. Moreouer, wheras the aforesaid residence or grounds is found in taste to be salt, it is to be surmised that either salt or Niter haue place in this mixture. But bicause it is the propertie of salt, if it be put to the fire to crackle and leape, and this residence being so vsed, doth onely sparkle without any noise making, I would thinke it more probable, to refer it vnto Niter, than vnto salt, and for Niter. this cause the rather, for that I haue often noted it to haue greater acrimonie, & to pearce the toong deeper, than salt is commonly wont to do : so that it is euident, that Limestone and Niter are in substance in these waters: The coniectures of other things supposed to be mingled are not so manifest, yet there is great probabilitie, that some portions of Allum are in these Allume.

Iron.

waters : for that it is obserued, that if the water of these wels being heate, and cast vpon new pewter vessels, they will yeelde to them the colour or tincture of Allum. Moreouer, if you die common water with any blacke colour, and powre the same vpon the sediment of this bath, the darke colour of that water will waxe brighter and more cleere; and this effect by al writers is accounted proper to Allum. There is no small suspicion, that some parts of iron also are mixed with these waters. For daily much iron ore is founde euerywhere in piaces neer adioining. And hard by these fountains, a kind of clay is found of colour like to rustie iron. Likewise if you cast strong vineger vpon the grounds of these waters, being separated by such meanes as is aforesaid, you shall see the drosse floting in the top to resemble iron. But besides all these probabilities I am the rather induced to credite, that this mettall hath place in these waters, for that the vse of them is daily seene to be very profitable in affects of the Splene, Reines, and Bladder : for I my selfe being there present, am an eie witnes, that one, which by long obstruction had a scirrous splene manie yeeres, by the vse of these waters



waters recouered his perfect health. Likewise I did see another, which being subiect to a strangurie, by means of a stone in his bladder, when no other helpe could serue, the drinking of this water brake the stone, and the man was in short time healed. The like successe haue I there seene in diuers other affects, as namely in womens whites, in the gonorrhiaicall passion, and in all inward exulcerations, both of the reins and the bladder, so that I may boldly conclude, that these baths are not vterly void of iron: and I could hartily wish that they did more abound with this metall, for manie excellent effects which were consequently to be expected heerof.

*The generall qualities and temperament  
of the water of these  
wells.*

**F**Orasmuch as the minerall which beareth the chiefest swaie in these waters, is the Limestone, after the which we finde as ingredients of inferior sort, and lesse portions, Niter, Iron, and Allume: it euidently appeereth that these waters haue great force and facultie to drie, and some-

what to coole. For the Limestone (as *Agri-  
cola* writeth in his booke of minerals) hath a drieng qualitie, which is increased by the mixture of the Niter, Iron, and Allume, which all haue force to drie, so that I may reasonably conclude, that this bath drieth to the farthest of the second degree, howbeit the cooling and refrigeration extendeth not so far, for that the excessse of this qualitic is mitigated and repressed by the heate of Niter. Allum also is supposed to haue in it some hot parts, notwithstanding the parts which heat, are not so many nor so great, that the same may be comparable or equall to the cooling portions of all the rest, but that we may iustly conclude, that these bathes do in facultie drie strongly, and somewhat coole. Touching the second faculties of the minerals of these waters, we find iron to haue an astringent and corroborating force, very conuenient in diseases of the liuer and spleene: Niter, to be abstersiue, resoluing, discussing, extenuating and cutting of grosse and clammish humors: and Allume not only to be astringent, but also to haue force to absterge and clense: so that heereof the discrete physition may plainly see the causes why these waters do  
mani-



manifestly cure wounds and vlcers as wel externall as internall, and do good in manie other infirmities. Neither is it to be marueled that these waters do heale sicknesses which are contrary and repugnant; for by this discourse it appeereth, that they stand of contrarie things differing in qualities, wherby they may produce contrarie and dissident actions.

*Particular diseases which may be cured by  
the vse of these waters.*

**W**Hereas the vse of these waters is generally conuenient in such maladies which are hot and moist: they must needs in special do good in inflammations of the eies, in excessiue bleeding, and ouerlarge fluxe of womens termes, in their whites, in the gonorhaical passion, in shortnes of breathing, and in sundry pectorall diseases, in obstructions, and other affects of the spleene, in gouts, in suffusions, and diuers like imperfections of the eies, in difficultie of hearing, in weakenes and loathing of the stomacke, and ouermuch laxitie of the gums, being vsed as a lotion, in the cholicke passion proceeding from  
sharpe

sharpe humors, in the bloody fluxe, in the wormes, in the pissing euil, in the stone, in the hemorrhoides & egresses of the fundament, in the headach, rheume, and in affects of the nerues and sinews, and likewise in such deformities as happen vnto the skin, as ringwoormes, scabs, and externall vlcers. And the truth of the premisses, common experience hath confirmed vnto vs.

*The vse of these Wels.*

**C**ONCERNING the vse of the waters of these wels, I do not doubt, but that in time, farther experience will best teach the true vse of them. In the meane, we haue sufficient prooffe, that the same doe good both inwardly dronken, and also outwardly applied. Therefore it shal not be amisse to mention som conuenient rules and orders for the vse of these Bathes, according to the precepts of our ancient writers, set downe to be obserued in all Bathes, which may easily be applied to these waters as occasion shall serue. First, therefore that we may the better knowe when, and in what diseases these Bathes  
either



either inwardly are to be dronken, or outwardly to be vsed by lotion, it is to be vnderstood, that Bath waters do only good to these parts, by the which they do passe, and which they foment ; as *Fallop* noteth in his booke *de aquis medicatis* . And bathe waters are said to foment the parts of the bodie, not onely such as they do in substance touch, but all others to whom they do impart their vapors, & faculties. So that outward parts of the affected, do receiue good, when by lotion they are washed with these waters, the inwarde parts take most comfort by drinking of them : so the bowels, and those members are best cured, by which the waters do passe, or at the least do impart, their vapors and vertues : wherefore when the same are taken to cure the diseases of the lungs, liuer, spleene, reines, kidneies, bladder, &c. there must be singular heede taken, that the waters may be brought to passe through the body by these parts diseased, and so may be auoided by the vrin, which will be done by adding something to the bathe water, according to the affect & the situation of the part affected, as shal be made more manifest heerafter. In the meane let vs consider what things are to be

be obserued in the drinking of bathe waters.

*Certaine things to be obserued before  
the drinking of the water of  
these welles.*

**W**Hen the drinking of medicinall waters is thought expedient, we are to obserue some things before we take them, some whilest we are drinking of them, and also some other things after they are fully receiued. Concerning the first, the discreet physition is to be cōferred withall, whether the vse of these waters be conuenient for the present affect and disease or no: bicause euery bathe water is not a remedie for euerie sicknes: but the learned physition will easily satisfie any man in these points, by comparing the nature and conditions of the disease, with the faculties of the water. The physition likewise is to be consulted, whether the partie himselfe which purposeth to vse these medicinall waters, be for other respects in case apt to receiue them: for they are not without good consideration to be offered either vnto children, or vnto olde persons. The habite also and state of  
the



the bodie is to be regarded, for it fortuneth sometimes that some one part may receiue good by the bathe, & others may be hurt: as if a man hath hot kidneies, to temper them with these waters may be thought conuenient, yet if the constitution of his bodie together with his stomacke be colde and weake, in such case these waters are not rashly to be ministered. Likewise if the patient haue an ague, we may not but with great warines couंसell these waters. And where it is needfull that the partie which drinketh of them, do in reasonable sort exercise himselfe, during the time hee drinketh, it is not conuenient to aduise the same to one which can by no meanes exercise his bodie. It is also diligently to be prouided, that such as vse the Bathes be not inwardly subiect to obstructions, and that the veins be large, and the waies open. For if the veines be verie little, that the bathe water cannot passe, many incōueniences therof may insue: therefore diligent care is to be had, that the veines be large, and the passages open. The consideration of the time to drinke bathe waters is not of leſt moment. For albeit some are of opinion that medicinall waters may

*Of the Bathes*

may at al times be dronken, notwithstanding it is of the best learned concluded, that the winter season is altogether vnfit to drink any medicinal water. And where all such waters are found in their fountains actually, either hot or cold, it is best to vse the springs actually hot in temperate seasons, as in the spring and the fall of the leafe. They which are actually cold are taken with best successe, in hotter weather. So experience hath taught vs that these Warwikshire wels, which are both actually and potentially colde, are dronken with most commoditie in the hottest time of the sommer, and that the hotter and drier the sommer time is, the more holesome, and of the better effecte these waters are. I am not ignorant that in consideration of the time to vse bathe waters, the learned do dispute whether the same may be ministred in the leape yeere, for that our authors heerin haue written diuersely, and pronounced contrary opinions, it seemeth to me not necessarie by long discourse heerof, to detain the reader: onely this I say, as I do not thinke but medicinall waters may be vsed in leape yeares, when great occasion vrgeth, so for my part I would not rashly coun-



*in Warwickshire.*

counsel any to vse them in the leap yeers,  
vnlesse great cause do vrge the vse of the.  
It is an olde obseruation that in rainie  
weather bath waters are not so wholsom:  
whereby we are to thinke that the consti-  
tution of the ayre present for this our  
purpose is not to be neglected, wherein the  
Italian writers are so curious, that they  
do admonish that no man should drinke  
bath waters in moist seasons, nor in moist  
places: in which respect they do dissuade  
the drinking of the waters of Aponum  
at the fountaines. Much more then, we  
ought to be carefull heerof, in taking of  
these Warwickshire waters, for that this  
our countrie is much more subiect to  
blustering winds, raine, and stormes, and  
also bicause these waters are actually cold  
in their fountaines. Wherefore I do in a-  
nywise aduise my countrymē which haue  
in purpose to vse these wels, to forbear  
them in wet and rainy seasons: for the rain  
water being compounded and mixt with  
the other, maketh them either altogether  
vnholosome, or at the least lesse profitable,  
and effectually, than otherwise they would  
be. Last of all, this precept is general, that  
before the drinking of any medicinall  
waters, they which are to vse them, ought  
to

## *Of the Bathes*

to haue their bodies well prepared and purged : surely I thinke it most necessarie, that we in England omit not the like practise vpon the like occasion. For whereas we do abound commonly with manie and corrupt humors in our first veines, we must diligently see that these be thoroughly remooued: and heer in this place I cannot passe ouer with silence the ordinarie practise of some of our physitions, which think it sufficient to send their patients to the Bathes with some one sleight purgation, where as in truth we are not to stand vpon, once, twise, or thrise purging of such which are to drinke medicinall waters, but to see that their bodies be exactly purged. And where this precept is accounted most necessarie in all Bathes and countries, we ought verie religiously to obserue the same heer in England, and the rather when these waters are drunken, which do spring actually cold, and for that cause with more difficultie do passe thorough their bodies which receiue them.

*Of*



*Of the maner of drinking medicinall waters,  
and what things are to be obserued  
whiles they are drunken.*

**F**irst in the morning let the patient after he is risen, before he taketh this drinke, vse some light exercise, as walking, or such like, vntill his inward heate be well stirred vp, and then let him discharge himselfe of all excrements, as perfectly as he can: which being done, let him take his drinke, but in such sort, that he quaffeth not vp all the whole quantity which he is to take, at once: but let him diuide it into diuers draughts, & so drink it by little and little, walking somewhat betweene euery draught, and yet hauing this regarde, that within the space of an houre and a halfe, the whole quantitie which is prescribed vnto him be receiued. For by these meanes his stomack wil not be ouercharged, but will be well able to digest the whole quantitie of water receiued in such sort, that it will be the sooner perfectly dispatched through the bodie, and the partie apt and readie to take fresh at his ordinarie season.

2 Secondly it is meetest to drinke these

C I

waters

waters in the morning the stomacke being emptie.

3 Thirdly, I thinke it very necessarie, that after the water is all dronken, the sicke man haue good regard for the houre and time, when he is to take his meate. And whereas this cannot be certainly determined, and set downe, bicause of the secret and vnknowne varietie of diuers bodies, it is diligently to be considered, whether the greatest part of the water receiued that morning be already past thorow him, for if either the whole or the greatest part of the water be rid out, he may securely take his meat. The like he may do also although neither of these two happen, if he finde his vrine which at the first came from him waterie and whitish, to be now somewhat citrin and of higher colour, for this is an euident signe that nature hath reserued the residue of these waters vnto certain vses, & that she wil expell them either the next night or the day following. In like maner if nature disburdening hirselfe of these waters by siege, doth manifestly cease from so doing, the partie which receiueth them may safelie take meate. But besides these obseruations, commonly and for the most part, the  
distance



distance of foure houres is accounted to suffice betweene the taking of the bath water and dinner.

4 Whereas diuers woulde not haue this drinke to be taken euery day, but euerie second day: I can not in any wise consent with them, for by meanes of a day of intermission, nature would prooue idle and remisse in discharging hirselle of this burden, whereas otherwise if she be daily stirred vp and prouoked by daily drinking of the water, she will be farre more painefull and diligent in ridding and auoiding the same out of the bodie, and therefore I do more commend the drinking of them euery day, then euery other day.

*The quantitie of water which is to be  
dronken, and how in diuers ca-  
ses it is diuersly to be  
used.*

**I**N drinking of medicinall waters no certaine quantitie can be set downe which may serue generally for al men, but the discret physitiō which knoweth thoroughly the qualities of the bath, the constitution of the sicke partie, and the nature of the disease: may easily prescribe a fit and conuenient quantitie. After that

this is determined, ancient authors wold haue this to be obserued, that the sicke partie should begin his drinking in lesser quantitie, and so proceede increasing it daily vntill the first portion be doubled, at what time he is to diminish it againe, vntill he returne by little and little vnto the quantitie, which he receiued the first day: as for examples sake, if sixe pintes be appointed, the greatest quantitie to be drunken, they would haue the patient drinke the first day three pintes, the second day foure pints, the thirde daie five pints, and the fourth day, sixe pints, and to proceed no further, but to returne by detracting from this quantity daily by little and little, as by drinking the fift day five pints, the sixt day foure, the seauenth day three, and so to giue ouer. Although this was the custome among the ancient, yet in this our country & in these bathes, I thinke it not conuenient so religiously to obserue this order. For where as we are not accustomed to drinke water, we are not to charge our stomackes with such great quantities of the same: Howbeit our diseases oftentimes require such quantitie of it, that if we should surcease to drinke of these waters, after we haue



haue risen to the doubling of the first daies quantitie, we should reape either litle comoditie by the same, or none at al. Wherefore vse and experience hath taught vs to begin heerin, with a lesse quantitie, and to increase it daily, not only to the doubling of the first portion, but far beyonde, vntill we come to that which the nature of the disease exacteth. For as I haue oftentimes obserued in the drinking of these Warwikshire waters, when the greatest quantitie which we purpose to giue for one day, is eight pints, so we begin not with foure: for almost no man is able at the first to brooke so much, but rather we begin with two pints, or at the most with three, and so go forward euey day, adding one pint, vntill we come to eight, (not standing vpon the proportion of doubling) beyond the which quantitie, I will not counsell any man to aduenture. If there be any man that hath so strong a stomacke, that he is able to receiue foure pints the first day: I do not dislike, but that he may begin the first daie with foure, and so following the maner of the ancient writers, proceede vntill he come to the double quantitie: but bicause I haue obserued that the most part of men

are not able to receiue so great quantities, my aduise is, rather that they take a lesse portion the first day: as namely two or three pints, and so from thence ascend vntill they come to eight. And this haue I found to be the safest kind of vsing these waters: which although it passeth slowly through the bodie, so that in many daies it is not rid out of diuers, before they come to the drinking of foure or fve pints in a morning: yet do I find no great inconuenience to follow hereof, bicause those parties purging in the night season verie liberally by vrine, do no doubt discharge great quantitie of this water withall. And for that I noted alwais, that these waters do easily pas thorough mans bodie, when they are dronken to the quantities of foure or fve pints in a morning: I haue oftentimes appointed such as haue had strong stomackes, to begin the first day with foure pints, and so according to the custome of the ancient, to double, vntill they come to eight, and from thence by little and little to descend, vntill they returne to foure. I must confesse, there haue been diuers, wherof I haue knowne some, to haue dronken ten pintes in a morning, and some twelue: but for my  
part



part I can not in any wise either cōmend, or like of these excessiue quantities. For wheras these waters are both actually and potentially cold, such ouer liberall drinking of them hath brought many to such extreeme coldnes of stomacke, that they haue been driuen for a long time after to vse Aqua vitæ and hot things to recouer their former heate and strength againe. Wherefore it is safest to consist in a mediocritie, and neuer to aduenture to drink aboue fixe, or at the vttermost eight pintes: & when the diseased party is come to the greatest portion, it is not good to persist any time in the same, but straight, euen the next day, to descend to a lesser quantitie: and when by an orderly descending he is come to foure, or to three pintes, let him by and by giue ouer, although he began the first day with two pintes, for otherwise nature will hardly be able to auoid those lesse quantities which are last takē. Wheras *Fallopins* would haue vs to drinke all medicinall waters actually hote, and would haue such for that purpose to be heat, which in their fountaines are found cold, I can not in any wise like of this his aduise: for all men for the most part can better both receiue and

containe these waters cold, then hote, especially when any great quantity of the same is taken. Furthermore in heating of such bath waters, many of the minerall spirits are altered and euaporated. I do better therefore allow of drinking these waters actually cold as they are taken out of the springs.

It shall not be amisse to mingle for diuers purposes, some things with these waters, when they are to be drunken: as for example, when we will haue them easily to passe through the liuer and the reines, the adding of sugar, or some conuenient iulep, by meanes of their sweetnes, will be occasion of their speedier conueyance vnto the farther distant places of the bodie. So likewise, when we will haue these waters to haue free passage thorough the guts, we may adde some little quantity of salt vnto them, for heereby they will the better loose the belly: heereof I haue had in these waters good experience. For at my being at these fountaines, a certayne man well knowne vnto me, comming to these welles for the cure of a Strangurie, caused by a stone in his bladder, wherewith he was long time troubled, and drinking dayly great quantities of this water,



water, he fell into a loosenes, auoiding the water by his belly : which when I vnderstood, I caused him to mingle sugar to euery draught of the water , by which meanes, the water had passage by vrine, and so the partie receiued cure of his infirmitie.

At the same time, it fortun'd another man to drinke plentifully of this water, and auoiding the same by vrine onely, grew to be very costiu'e and much bound in his belly, who requiring of me remedie for the same, I aduised him to adde to euery draught, such a portion of salt, as might make the water a little brackish, whereby his belly was well loos'd, without the helpe of any other meanes. So that for these aforesaid respects, it shall be alwayes expedient to season this water with one or both of these two condiments: and surely the stomacke doth better like and endure these waters by these mixtures. Notwithstanding such men which haue their conduits so open, that they need no such helpe, for the easy conueyance or passage of the water through their bodies, we may prescribe this water sincere and simple without any such mixture, except either the party affected, or the

the disease shall require the same. How long and how many dayes the diseased person is to continue the drinking of these waters, it is easily knowne by the quantitie which is prescribed: for so manie dayes onely are to be spent therein, as by increasing and diminishing the whole prescribed quantitie of the water (according to the manner aforesayd) may be receiued, which is accomplished for the most part in tenne or twelue dayes.

There is no man so rude and ignorant, which knoweth not that those which minde to reape any benefite by these bathes, ought for the present time especially to feed vpon such meates as yeeld good iuice, and are of easy concoction, whereof there are diuers sorts in dayly vse, which to rehearse in this place were superfluous. But one precept of the learned Fallopius I can not but heere commend, who aduiseeth vs in this case to feed more liberally at dinner, then at supper, because (saith he) an ouerlarge supper oftentimes in the night following overchargeth the stomacke, and so the next morrow leaueth such crudities in that part, that the partie is vnreadie to receiue the water at his due houre: for those crudities



dites must be cōcocted or auoided before the party may drinke the bathe water the day following: so necessary it is to make a light supper. Wherefore the vsage and manner of our countrey men in England is vtterly to be condemned, which whiles they are vsing the bathes, haue no regard to frugality of diet, but both in their dinner and supper so farre exceed, and swarue from this former rule, that it is not to be maruelled at, that there be so few in our countrey, which ordinarily receyue any commoditie or health by meanes of the bathes. I admonish them therefore to be more sparefull in their dyet, and so they shall gayne health to their bodies, and comfort to their purse.

*Things to be obserued after that the drinking of these medicinall waters is fully past.*

**I**T oftentimes falleth out that the diseased persons which haue vsed medicinall waters, do not presently finde the profite and commoditie acquired by them, but long after when they haue left the vse of them, and are gone from the bathes; so that many times they go thence with sorrowfull

rowfull harts, supposing that they haue not receiued that goodnes which they hoped for, yet many daies after, perhaps not before the space of a moneth be expired, they feele what good the bathes haue done to them : whereby we are to coniecture, that the vertues and qualities, of the bath waters do remain a long time in the members and parts of the body, yeelding strength vnto them, by which meanes the commodities obtained by the bathes do appeere long time after the vse of them : in which consideration it is requisite, that they which haue vsed medicinall waters, do for a good season after, carefully and orderly gouerne themselues, that the vertues and properties of the waters may be reserved in the body, vntil they haue don their effects and operations. Therefore it is to be wished, that all bathers, after the vse of the bathes, for a good season doe keepe a good diet in feeding vpon meats which are easie to be digested, & do breed a good iuice : as after the taking of the bathe waters the partie may not feed too sparefully, so he must beware of ouergorging : let him therefore keepe a meane in his feeding, giue himselfe to pleasant disports, and not ouermuch to expose his bodie



*in Warwickshire.*

bodie to colde aier, but keepe himsefe  
reasonably warme. And aboue all things  
he must eschue lasciuious and venerious  
sports, which the learned do forbid af-  
ter the vse of bathes by the space of  
a moneth, as a thing most  
pernitious.

*F I N I S.*

